

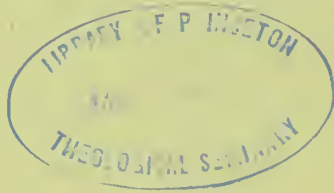
THE CHRONICLE

OF THE

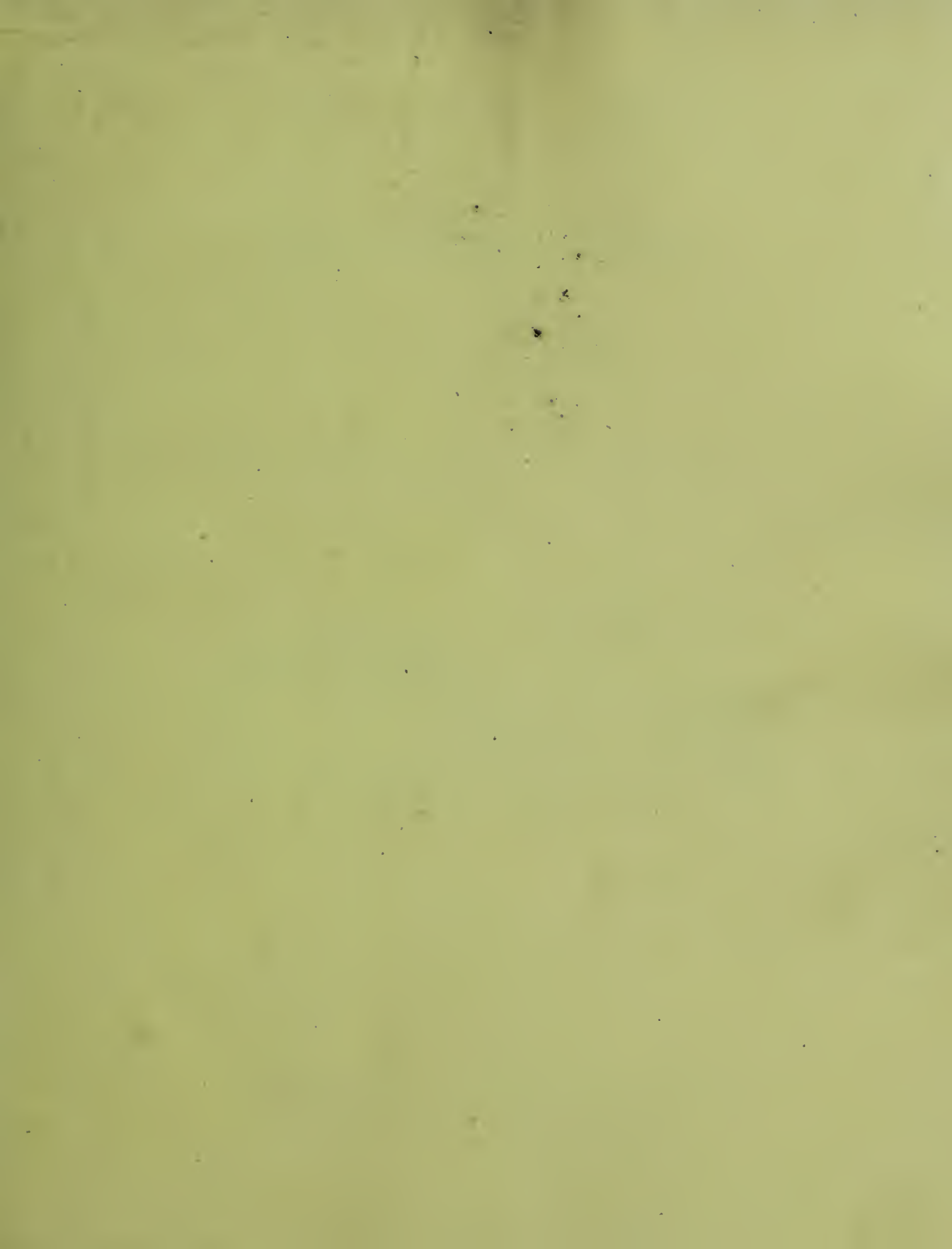


LONDON MISSIONARY SOCIETY

1892



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No. 2.—NEW SERIES.]

FEBRUARY, 1892.

[PRICE ONE PENNY.]

THE WEEK OF SELF-DENIAL.

IF the purpose of the Directors to send a hundred more missionaries into the field within the next four years is to be realised, it is evident that it can only be done by very hard work and much self-denial. The old methods will have to be supplemented by new. While devoutly recognising our dependence upon the Spirit of God to send both the men and the means, we are responsible for the use of right agencies to procure both; and we must pray that we may see and use them. Subscriptions, donations, and collections have an unquestioned place. So, also, have legacies, though some friends have a preference for money from the living man. To these it is proposed to add the proceeds gathered from the self-denial of the churches extending over a week—viz., from February 21st to 28th. The idea is confessedly adopted from the Salvation Army; but the Independents, who have been urging the world for three hundred years to adopt their principles of religious liberty and equality, and not doing it in vain, need not be over-sensitive about adopting another church's good method of raising a larger missionary income.

The thought of the suggested method has not come from one mind. It has been abroad here and there, which seems an indication of the work of the Holy

Spirit. Just as there is in our churches a certain impatience of the restraint imposed by our very decorous ways of doing spiritual work—of our want of enterprise and initiative—so there is evidently a holy yearning to get beyond the limits of the usual ways of giving. Other religious organisations sweep into their nets not a few of our best workers and not a small amount of our means, because we are not sufficiently daring, versatile, and manifold in our methods, at least according to their judgment. The Forward Movement should do its share in keeping and using all such ardent spirits.

If the work is to be wisely and efficiently done, fathers and mothers must talk it over with their children weeks beforehand, explain it, point out its spiritual advantages, and consider what they as a household can do. The sympathy and loving co-operation of all should be secured if possible. Where it is impossible, the greatest care should be observed to grieve no one. In every case the cheerful spirit enjoined by our Lord should be manifested. "Thou, when thou fastest . . . appear not to men to fast." Each one may decide for himself what he will do, and the whole family may also adopt certain common methods. The letter of "A Director" in last month's *Chronicle* will illustrate how one family has already observed such a week of self-denial as is suggested for

all. Where doubt is felt as to what should be done, prayer will soon disperse the mist.

Ministers and deacons will greatly aid the success of the scheme by giving it early announcement, and by saying that boxes will be held at the chapel doors on February 28th to receive the offerings, which should be brought in the envelopes specially provided by the Society for the purpose.

While deprecating the mention of any sum as the sum that ought to be realised, we may say that a Scotch gentleman has computed that Scotland alone might raise £1,400 by the Scotch friends of the Society denying themselves butter for a week. That one form of self-denial would, therefore, raise about £9,000. If Dr. Macfadyen was right when he said in Exeter Hall that the Congregationalists drink a million a year, the sacrifice of drink for a week would yield £19,000. Should the total raised wipe out the Society's debt, £7,597 2s. 5d., carried forward from 1891, it would be much to be thankful for. In future years, the fund ought so to develop as to meet the growing expenditure caused by the Forward Movement, and in four years it ought easily to yield £30,000 a year. No poor church would have been overtaxed; no minister crippled in his income; no one person overburdened, for rich and poor would have shared the privilege equally.

The week of self-denial is also to be a week of fasting and prayer. As a mechanical exercise it will be useless; but, if hearts are filled with the spirit of faith, love, and holy desire for God's Kingdom to come, it will bring unthought-of blessings to the Church and the world, quickening and strengthening the pulse of the spiritual life, and preparing for greater things to be done. In the closet, in the home, in the church, let us pray with a fresh fervour for our Lord to be glorified in men's salvation. When gifts are sweetened by self-denial, and work is ennobled by self-sacrifice, and prayer is "winged with faith," and the soul is chastened and cleansed, God is surely about to visit His heritage with times of refreshing, and to reveal His name to those who sit in darkness.

Streatham Hill.

J. P. GLEDSTONE.



"I am debtor both to the Greeks and to the Barbarians."
—Rom. i. 14.

SECRETARIAL NOTES.

BY THE FOREIGN SECRETARY.

THE news from the field during the past month has been exceedingly meagre. As the year draws to a close in the mission-field, statistics have to be collected, schedules have to be filled up, and the materials for annual reports have to be gathered. In some important districts, annual business meetings of the missionaries are held at the beginning of the year. These also absorb time, for they involve long journeys from distant stations. Consequently, just at this time correspondence is more than usually limited.

THE outlook in China seems more peaceful, though some seem to be of opinion that further disturbances will not be long delayed. Evidently our friends at Hankow are hopeful, for Dr. and Mrs. Davenport and Mrs. Wilson were to start for Chung King as soon as Mrs. Davenport had recovered from an attack of influenza. This mysterious scourge, which has brought such widespread suffering and sorrow into British homes, is quite as troublesome at the Antipodes as it is here. When the Rev. W. G. Lawes reached Australia he was greeted by the intelligence that Mrs. Lawes was laid up with a serious attack of *la grippe*, and he had at once to devote himself to nursing her. The epidemic has reached Samoa from Australia, and has spread rapidly through the islands; whole villages are stricken down, so that there are not enough in health to attend to the sick.

WE begin about this time to consider what provision we shall be able to make for reinforcements which are to leave England next autumn. As a rule, we know fairly well in January how many we shall have at our disposal to go out in September and October. If I am to judge of the prospect this year by the ordinary rule, the prospect is not bright. We require *four* men more than we have at present available to fill up vacancies in the staff in India and China, and, in addition to these, fifteen new missionaries are needed to complete the first year's contingent of the additional hundred. Some of the fifteen will be ladies; but men are wanted, especially able, earnest evangelists. Where are they? Surely our Forward Movement is not to slacken and halt because the educated young men in our colleges and churches are not sufficiently in earnest to recognise the splendid opportunities for service, and the urgent call for help in the great mission-field. We are going to have a week of self-denial for the purpose of raising additional funds. Do we not need first a week of heart-searching and prayer that God might make us worthy to do His work?

R. WARDLAW THOMPSON.

BY THE HOME SECRETARY.

GIFTS for the Forward Movement continue to flow into the treasury. "One who desires to consecrate every talent to the Master's service" writes: "I have at my disposal a sum of money of which I have been saying, 'I hold it for the Giver,' and I think I cannot do better than send you as a donation toward the new Forward Movement the sum of £2,000."

AN anonymous friend sends £50; a Surrey friend, £20. One forwarding a New Year's gift of £5, adds:—"I should like to offer myself, but as this cannot be, I send a trifle to help some one else to go." A friend in Chicago sending £1, says:—"I wish I was rich, I should like to send you a thou-

sand pounds. I cannot tell you how glad I was to read about the Forward Movement. The Lord will supply with the needs." Another writes:—"I send you a cheque for £60. I want that £50 should be my contribution to the Forward Movement, and that £10 should be placed in the hands of our missionaries in South India to enlarge the Famine Fund."

THE suggestion of "Enthusiast" in the December CHRONICLE, that money to be spent on "Christmas presents" should be given to the Forward Movement, has borne fruit. The following are a few extracts: "Enclosed is a cheque for £35 0s. 6d., the result of our Christmas collection, to be entered as 'Christmas presents.'" "Collected on Christmas Day by grandfather from four generations for the Extension Fund of the London Missionary Society—£5." "£1 2s. as a Christmas gift from three sisters deeply interested in the work." Some brothers and sisters say "We thought we could not do better than act upon the suggestion. We are very glad to send you £1 4s. 10d. as the result."

THE St. Aubyn's Working Party at Upper Norwood have reached by this date the large sum of £150.

THE Examination Committee have more offers of service under their consideration, chiefly, however, from women. Men are needed. May the Lord of the harvest find them!

ARRANGEMENTS for the forthcoming anniversary are in progress. The Ladies' Meeting on Tuesday, May 10th, will be presided over by Mrs. Jesse Haworth. The Rev. G. S. Barrett, B.A., will preach the Annual Sermon in the City Temple on Wednesday morning, May 11th. In the evening of that day a Conversation will be held at Cannon Street Hotel, to be presided over by Albert Spicer, Esq., J.P. The chair at the Annual Meeting on Thursday morning, May 12th, will be occupied by Frederick Howard, J.P., of Bedford. The meeting for young men and others will be held in the City Temple on Friday evening, May 13th, Frederick Craven, Esq., in the chair, and sermons will be preached in the metropolis and suburbs on Sunday, May 15th.

BY THE EDITORIAL SECRETARY.

THE CHRONICLE, in its new form and style, has been received with quite a chorus of approval. One or two murmurs of disappointment have reached us, but these have been completely overwhelmed by the hearty words of congratulation that have poured in upon us from all sides. Nor have we words alone to point to. The circulation has greatly increased, and still grows.

By a curious oversight our Portrait Supplement last month appeared without a name, and occasioned in some quarters considerable difficulty. The portrait was of the Rev. W. G. Lawes, for twelve years our missionary at Niuc, or Savage Island, and, since 1874, a leader of our New Guinea Mission.

THE co-operation of friends throughout the country is earnestly solicited in an endeavour still further to increase our circulation. A tasteful contents bill will be issued each month, which, it is hoped, will be hung up in the lobbies of churches, lecture halls, and schoolrooms. Where no canvasser for the CHRONICLE and other magazines has yet been appointed, may I suggest the desirableness of appointing one? I shall be happy to send parcels of back numbers of

any or all of the Society's periodicals to those who will undertake to circulate them with a view to obtaining orders.

THE subjoined fairly represents what many earnest people are saying about the "Week of Self-denial." But how many there are whose way of life is altogether different!

"DEAR SIR,—We have read with great interest your appeal for 'Self-denial Week,' in this month's CHRONICLE, and hope it will be widely responded to; but a friend asks me to put one or two questions *in re* 'A Director's' letter. 'What can the people deny themselves,' he inquires, 'who never *do* use "claret," or any kind of wine, "cigars," or other "harmless" or "harmful" luxuries of that sort; who have already given up "sugar," "jam with bread-and-butter," and various little table accessories; who *always* "travel third class," and often take an omnibus, or walk, to "save cab fare"?' Such self-denials are not for a week, in his case, but habitual, 'for the work's sake.' 'It would not be right,' he argues, 'to let my delicate wife sit without a fire this severe weather. It would be sure to bring on influenza, which might lead to a long doctor's bill. To relinquish meat, milk, and butter for a week would weaken her so much that the result would possibly be the same, and thus the ultimate gain to the Society would be *nil*. "To sit in the dark for a week" would save a few pennyworths of gas or oil, but it would be,' he imagines, 'rather dreary.' Can you, then, suggest, from the experience of many correspondents, any means by which this earnest soul (who already, with his household, dresses as simply and inexpensively as consistent with decency) will be able to add more than a few pence to the income of the Society in

"THE WEEK OF SELF-DENIAL."

THE CANTON MISSION (*continued*).

BY REV. T. W. PEARCE.

AMONG the noteworthy events of the period under review was the building of the chapel on the Sha-Ki, opposite the foreign settlement, in 1873. For this purpose the native Christians raised \$1,115. Dr. Legge supplemented this amount from Hong Kong. The London Mission helped with £100 sterling. Constant and faithful work has been done in this preaching-hall by native assistants. No other mission has had to depend to the same extent on Chinese preachers. The results, as represented by increased membership in the churches, are incommensurate to the labour expended.

There has been obedience to the Saviour's command to preach the Gospel. At no distant date we may look for an awakening in the city and province, and a more general movement in favour of Christianity.

On the 10th of September, 1883, a formidable riot occurred in Canton, and missionary work of all kinds was for a time suspended. Fourteen houses of foreigners were burned, and others looted. The Society's property was not injured, and the good hand of God was over His servants, shielding them from peril.

In 1885 there were further disturbances in the city and country consequent on the threatened French invasion. It was a trying time for the missionaries, and still more so for the converts in the country, who underwent much persecution

for the truth's sake. They bore well this test of faith. There were few if any defections. The poorest and most uninstructed remained steadfast. From that time to the present, with but slight interruptions, preaching has been carried on in Sha-Ki and in a second preaching hall, rented by the Society. The building now used for this purpose is in the large and flourishing suburb of Honam.

In 1866, a Mission in the town of Fatshan was begun. The Hong Kong Church sent out two men of courage and energy to sell books and preach in the place. Their names were Ho-Kau and Lo-Chiu-Yeung. Ho-Kau had been a market gardener at Yau-ma-ti, where he was persecuted by the Hak-kas, who stole his property. Lo-Chiu-Yeung before he became a convert had been a fortune-teller. The two men, on returning to Canton, reported openings for Christian work in Fatshan. Mr. Leung-T'o, the senior evangelist at Canton, was active in raising money to rent a shop in which Ho might preach. This was done, and Ho and Lo were appointed by the Hong Kong Church to labour in Fatshan, the Chinese paying their salaries. Leung a' T'o went there once or twice every month to help and encourage them. A church was formed, it grew in numbers, and with the approval of the missionaries it was determined to buy ground and build a chapel. There were at that time many Chinese who had studied under Dr. Legge in the Anglo-Chinese College at Hong Kong in fairly good positions as clerks and compradores in the business houses at Hong Kong and the coast ports. These were appealed to by Mr. Leung, who had known them as fellow-students, and in the end \$1,700 were raised. The chapel was built, and opened in 1869. On the opening day, when a large number of friends and sympathisers were present to congratulate the brethren, a mob assembled, and threatened to destroy the building. The visitors from Canton were on the road home when the new chapel was fired. Ho-Kau, the preacher, was dragged through out into the streets and beaten. Most of the brethren fled from the chapel by the back entrance and escaped. The foreign missionaries in Canton appealed to the Consuls, the result being that the four local officials in Fatshan had to rebuild the chapel.

Early in 1870 the rebuilding was commenced under Mr. Leung's oversight. It was not unattended with risk. Anonymous placards were posted, declaring that the land had been sold, and no longer belonged to the former owners. Another attempt was made to destroy the building. It was the time of the "spirit-powder" excitement, a new and formidable source of danger. Among the placards posted were illustrated sheets, on which the magistrates were depicted as dogs of the foreigner, guarding the doors of the chapel. Official protection alone rendered re-erection possible. On one occasion, when a mob surrounded the building, two offenders were seized, who were afterwards tried at the Yamen, and beheaded. This severe punishment was the means of restoring order.

In 1885, the year of the threatened French invasion, the Fatshan chapel was again torn down. It was restored, in 1887, by the native authorities.

The history of the church is familiar to readers of the reports. The Christian community in Fatshan has been rent by faction. The old preacher, Ho-Kau, was removed from office, and expelled from membership, and in 1884 the London Missionary Society were asked to work Fatshan as an out-station of Canton. There are elements of strength in the church, and much good work has been done, with Mr. Yeung Sung Po as resident minister. At the present time Mr. Leung a' T'o, the senior evangelist, is in charge of the church. The building is used on week-days as a preaching hall. In 1873 a mission was started in Tsung Fa, a district three days' journey to the north of Canton. The movement was from Foh tsz Ling, a Hakka village at the foot of the White Cloud hills. At this village Dr. Eitel had established a school. The teacher of the school, a man named Wong On, was well known at Tai Ping Cheung, a market-town in the south of Tsung Fa. There he was sent by Dr. Chalmers, and, a year afterwards, another evangelist, Huug Chün Wan, was located in the district city of Kai Hau. Hung had previously worked in the neighbouring district of Tsang Shing. Village preaching in Tsung Fa has extended during the past ten years. Li Shing Kwong became an unpaid evangelist, and leader in the church at Tsoh Tsün. It was chiefly owing to his influence that the church in the village was formed, and the chapel built by the brethren. There are now three meeting houses in the district, and the work only needs to be pushed forward vigorously in order to become successful.

The history of the Poklo stations up the East River, 100 miles, or three days' journey from the provincial city, dates from the day that the Hong Kong church sent forth two men, U-Min-Tau and Mok Wai Kam to distribute books and to preach Christianity. This was in 1854. The two men stayed in Poklo for a time, and in the morning and evening many persons came to their lodgings, received Christian books, and heard the Gospel. Among these hearers were three who afterwards became converts. One of the three was Che Kom Kong, the first Protestant Christian martyr in China. He had been for more than ten years keeper of the Confucian temple. After his baptism by Dr. Legge he threw himself with whole-souled earnestness and untiring activity into Christian service. He carried boards on which were printed "The Kingdom of Heaven is at hand"; and, with these slung over his shoulders, he used to go through the streets of the city and into the country. He influenced many, whom he prevailed on to come to Hong Kong and seek baptism. The story of his martyrdom and the persecution of the Christians in Poklo has been often told.

The first church in the district was formed in 1860. Dr. Legge, Dr. Chalmers, and Dr. Eitel were the foreign missionaries who taught and baptized in Poklo, and established Christian communities in the district city and in four other



CANTON AND HONG KONG PREACHERS, ELDERS, AND CHURCH REPRESENTATIVES, ASSEMBLED AT FATSUAN, JANUARY, 1891.

centres. Dr. Eitel was succeeded in the charge of the Mission by Rev. H. C. Ridges.

The Rev. E. R. Eichler, who recently retired from foreign service in broken health, was the last missionary in charge of Poklo. Mr. Eichler joined the Mission in 1881 and returned to Europe in 1889. Whilst superintending the work in Poklo he lived much with the people, and the Society, in response to his representations, built in 1888 a small house at Chuk Yuen, which, sad to tell, remains unoccupied. When Mr. Eichler joined the Mission and entered upon his duties in Poklo, he found in the churches a grievous lack of earnestness and spirituality. The love of many had waxed cold. Abuses, such as are described in the New Testament Epistles, had crept into the churches. The evil example of some leaders had turned away many from the faith. Litigation prevailed, clan quarrels were frequent, the people were untaught, and Christianity had but slight hold on the church members. In faithful and self-denying efforts to deepen spiritual life in the converts and bring about a revival of pure and undefiled religion Mr. Eichler wore out his strength, and brought to a close his term of mission service.

During the past two years the missionary in charge of Canton has visited Poklo at frequent intervals, and an earnest native helper from Tsung Fa (proficient in the Hak-ka dialect) has spent some weeks among the churches of the district. It is now felt that the time has come to reorganise the Poklo work, and place our Mission in the district on a more satisfactory basis. If this cannot be done, the proposal of Mr. Eichler should be carried out, and the Hak-ka stations handed over to one of the German societies having a larger staff of foreign missionaries.

This sketch of Canton Mission history will serve to show in what respects the oldest station in China is the most backward, and the question arises, How is this Mission out of its present weakness to become strong? There must, in future, be no under-manning of the stations, and the efforts of the missionaries must be directed more and more to the deepening of spiritual life in the converts. For the exemplification of Christianity in the lives of the Chinese is at once the best means of evangelising, the surest evidence of progress, and the soundest guarantee of advance in the future. In bygone days men of strong personality and marked spiritual power were raised up to be co-workers with the missionary, and side by side with these fellow-helpers in the Gospel he has found his highest joy in service for the Lord Christ. Men of this type are still found in the Canton Mission. May the Lord of the harvest add to their numbers! May He vouchsafe to our native churches at this oldest centre a new baptism of His Spirit!



THE PRESENT POSITION OF ISLAM.

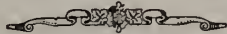
IN the December number of the *Allgemeine Missions-Zeitschrift* appears an article on the above subject from the pen of the able Director of the Rhenish Mission-house at Barmen, the Rev. Dr. Schreiber. After referring to the thrusting back of the great Mohammedan invasions in past times, and to the diminution in our day of the Sultan's power, Dr. Schreiber proceeds to show how peculiar is the position which Islam at present occupies. Of the total number of Mohammedans, generally reckoned at 175 millions, 100 are subject to Christian powers, 50 millions in India, and 25 in the Dutch East Indian colonies, and the rest subject to Russia, France (Algiers), and England (Egypt), and that soon the remaining 75 millions will also probably come within the province of Christian rulers. Islam's political downfall is thus all but a *fait accompli*. He then draws a contrast between the Papacy and Mohammedanism. It is an article of faith with Catholics that Rome must possess temporal power. As a matter of fact, it never prospered more than since it lost it. It is otherwise with Islam, as it is nothing if it has not political power. Indeed the growing feeling in the Mohammedan world that its power is declining is the cause of the reaction, symptoms of which have been numerous in our time, both in India, Egypt, and elsewhere. Growing hatred towards the Dutch Government is shown in Sumatra, Java, &c. Many smaller or greater attempts at revolt in those islands have been made. Secret societies have been formed, and the speedy downfall of Dutch rule there is prophesied. Moreover, within a recent period, Mohammedan schools have been opened, and have gathered in more than 350,000 scholars. In Turkey new mosques are being built, schools opened, young men's associations formed, and prayer-meetings established; and, at the same time, every artifice is being used to limit and destroy the grand work of the American societies.

All these facts lead to the question: "Will there be a revival of Islam?" Dr. Schreiber thinks not. In Western China, Islam seems to have gone back rather than forward, notwithstanding some reports to the contrary. In India its increase does not exceed that of the ordinary increase of the Mohammedan population. In the Dutch possessions there is at the present moment—the Government no longer extends to Islam the favour it once did—rather a decrease than increase. Some of the Mohammedans are relapsing into heathenism, and others are accepting Christ. In Africa there has been an extension among the negro races, by means of the sword rather than of persuasion; but should the various European powers now dividing the Dark Continent between them succeed in putting down the iniquitous slave trade carried on by the Arabs, the power of Islam will be vastly diminished in those regions. Much has been said about the preachers of Islam who are being sent forth from Cairo, but, as they only carry the Koran in Arabic with

them, they can only appeal to the peoples speaking that language. Little, therefore, is likely to come of that movement.

Meanwhile, Christianity is making its way among Mohammedans. The Church Missionary Society reports having 1,000 converts from Islam. The Rhenish Missionary Society has double that number in Sumatra and Borneo, while in Java there are 12,000 Christians, the vast majority of whom were formerly Mohammedans. Dr. Schreiber thinks, therefore, that in presence of such figures, and with a more determined effort to extend this branch of mission work, it will prove to be as fruitful, and perhaps more so, than that among the heathen.

R. S. A.



UNPRECEDENTED WATER FAMINE IN SOUTH INDIA.

SUPPLEMENTARY reports on the famine in parts of South India emphasise painfully the facts we have already published.

"Nearly all our stations in this district," says the Rev. J. H. Walton, of Bangalore, "will suffer very seriously, and are even now suffering. Food is already on the margin of famine prices; but I apprehend that a very far more serious trouble will be the want of water. Food can be transported by rail and cart, and if money is available to purchase food there need be no starvation. But water cannot be supplied in the same way, and no amount of money can make it available when all the tanks and wells in the country are dry. As the water gets lower, also, it becomes fouler, and very soon fatal disease begins to spread. It is already perceived that South India is in a worse condition than in 1877-8."

The Rev. W. Robinson, of Salem, writes:—"The consequence of the lack of rain is most serious. We have a water famine of an unprecedented type upon us. In the two years of the great famine, 1877-8, the rainfall was thirty-six and thirty inches for each year. This year both monsoons have failed."

The Rev. A. A. Dignum, of Tripatur, reported on December 15th:—"The distress in our district and in other parts of the Presidency is, I am sorry to say, deepening and spreading, and famine on a large scale now seems to be inevitable. I have just returned from a tour through one of the least distressed parts of the district, and

IN EVERY VILLAGE I FOUND SIGNS OF SUFFERING.

The second monsoon has failed. A few showers in

October encouraged the ryots to sow seed, but their labour will be in vain, for the crops are now withering for want of rain. In few places will there be more than what is called a 'four anna crop,' that is, 25 per cent. of an average field. In many villages I am told the

PEOPLE ARE EMIGRATING TO CEYLON,

and in our Christian village, Kurempatta, five or six families are anxious to leave, and must do so if help is not forthcoming. Are we to let them go?

"Mr. Robinson will have written you about the condition of Salem. In this taluch there will be very great suffering for want of water, but in Salem I cannot conceive what the people can do to obtain water. The wells are nearly empty, and we are only at the beginning of the dry season, and cannot expect rain until April. Cholera, too, has been raging, and has carried off six of our people, including the wife of the second master in the High School. It has now broken out in the jail, and the prisoners are being moved out into camp. I shall be obliged to ask the Committee to recommend a grant for increased pay to our agents; they must be supported, and some of them I know are unable to live on the pay they are at present receiving, and are being forced to borrow money."

The following is from the Rev. W. H. Campbell, of Cuddapah:—"We were thankful to see by a recent letter that you had resolved to make some provision towards meeting the difficulties that are arising from the failure of rain throughout this presidency. Until twenty days ago the crops gave fair promise throughout the greater part of the district, and we were confident that any distress there might be would not last for more than a month or two at most. Since then the prospect has entirely changed. The north-east monsoon has proved a complete failure, and the crops are withering in the fields. Things look worse in the black cotton soil taluchs where our Christian people live. There the mass of the people depend entirely upon the cholam crop. It has failed, and the poorer people are well-nigh in despair. Grain is selling at double the usual price, and in some places it can hardly be purchased, as those who have it in store hold on in hope of a further rise. Most of the poor people have already been

REDUCED TO ONE MEAL A DAY.

Even if rain were to come now the distress would be alleviated, but not wholly removed, as there can hardly in any case be more than a half-crop this year. As we have so many teachers and catechists drawing very low salaries, we feel that a heavy responsibility lies on us. They tell us, and quite truly, that with prices as they are they cannot possibly live on their present salaries. We feel that we ought to help them to tide over the present distress, but, unfortunately, our funds are still in debt, and we dread further embarrassment. In spite of the lowness of our funds, we shall, I fear, be obliged to give some additional help to most of our agents, and that without delay. We trust you will be able to help us to meet the difficulty."

On receipt of the earliest of the foregoing intelligence, the Foreign Secretary appealed for help through the agency of the religious press, stating that he was anxious to send out substantial help as speedily as possible, and that such help would be distributed wisely by the District Committee of Missionaries. The only hope of supply for large numbers of the people is in deepening the wells and reservoirs. Contributions sent in to the Society will be transmitted to India without delay. Including a grant by the Board of Directors, upwards of £100 has already been remitted.

PROCEEDINGS OF THE BOARD.

Board Meeting, December 29, 1891.—J. McLAREN, Esq., in the Chair. Items of special interest.

The Board resolved to invite the Rev. A. N. Johnson, M.A., of Leicester, to become Home Secretary of the Society.

Mr. A. D. Purvis, and Mr. W. H. Nutt, were appointed to the Tanganyika Mission as Artisan Missionaries.

The Home Estimates for 1892 were considered and passed.

It was resolved to continue the Mission Press at Kuruman for a further period of five years.

The following resolution was passed respecting the CHRONICLE:—"That, in order to meet the varied needs of the Society's constituency, to take full advantage of the rising tide of interest in the Society's work, and yet further to deepen and extend that interest, the enlargement of the January CHRONICLE, from sixteen pages to twenty-four pages, be approved, and the size be permanently increased to twenty-four pages."

The Foreign Secretary introduced Dr. G. P. Smith, prior to his return to North China, and explained the circumstances under which he had been transferred from the Mongolian Mission to reinforce the Tientsin Medical Mission, as the colleague of Dr. Roberts. The Chairman, having bidden Dr. Smith farewell,

the latter briefly replied, and the Rev. P. Colborne commended him to God in special prayer.

Board Meeting, January 12, 1892.—J. McLAREN, Esq., in the Chair. Items of special interest.

A letter was read from the Rev. A. N. Johnson, M.A., of Leicester, accepting the invitation to the office of Home Secretary. Mr. Johnson hopes to enter upon his duties in the middle or at the end of March. He bespeaks an interest in the prayers of all friends of the Society.

The Chairman presented the Monthly Financial Statement, which was encouraging, as indicating a steady rise in the general contributions.

Arising from the report of the Eastern Committee, the following resolutions were passed respecting the redistribution of the missionary force in Travancore: (a.) To transfer the headquarters of the Pareychaley Mission to Martandam, in view of the ultimate union of the districts of Neyoor and Pareychaley. (b.) To appoint a second missionary as soon as possible to Trevandrum. (c.) To seek a centre for a new mission station between Trevandrum and Quilon.

Permission was granted to the Hong Kong District Committee to remove the Aliee Memorial Hospital to land belonging to the Society, at Beauregard; and to the Peking District Committee to expend a sum of Taels 1,200 (£310) in the purchase of suitable premises for the Boys' Boarding School.

Miss Aliee Rea, of Sydney, was appointed to join the Shanghai Mission; and, subject to her passing satisfactorily her final professional examination, Miss G. M. Harris was appointed to work in the Margaret Memorial Hospital, Hankow.

The Rev. W. Hopkyn Rees, of Chi Chou, Miss Rowe, of Hong Kong, Miss Smith and Miss Moreton, both of Peking, were introduced by the Foreign Secretary as having recently come home; also the Rev. T. Insell, as about to return to Benares, and Miss Large, to enter upon the charge of the Half-east School at Apia, Samoa. The Chairman, having welcomed the home-coming ones and taken leave of those departing, the Rev. R. Lovett, M.A., offered special prayer. Mr. Rees then gave a cheering report of the work in Chi Chou; Mr. Insell expressed his great joy in finding himself well and able to go back to his station; Miss Moreton her hope that she might do useful service among the churches while at home; and Miss Large, her gratitude to the Society for the uniform kindness with which she had been treated, and for the opening for mission work the Society was giving her.

Many of our readers will be interested to know that the Board has decided to establish a Prayer Union in connection with the Society, and that a special committee is engaged in working out the details.

THE Rev. Eugene Stock, Editorial Secretary of the Church Missionary Society, had the honour of taking part, on December 2nd, in the first public Church Missionary meeting ever held in the City of Rome.



THE Evangelical Union of Scotland Foreign Mission Committee, of which the Rev. George Gladstone, of Glasgow, is convener, has issued an appeal headed: "Wanted from the Evangelical Union Ten Missionaries for the Foreign Mission Field." The appeal begins with a rousing statement: "Christian missionaries are no longer excluded from any nation in the world. Every gate is open, and many have been opened wide. While the people within the gates are stretching out imploring hands for the bread of life, the response from Christian men and women in our churches has been totally inadequate. Almost without exception every mission-station is undermanned."

It then reiterates the grounds upon which the London Missionary Society has decided to send forth one hundred additional missionaries, and continues: "In the Evangelical Union there is a deepening interest in the great work of evangelising the world. Our ministers and the members of our churches seem to be realising, in greater measure than hitherto, that a sacred obligation rests on us to obey individually our beloved Master's command to 'disciple all nations'; and it may be that the day is not far distant when every church will not only maintain its own minister at home, but also a missionary on the foreign field. We see no reason why the churches of our Union should not at the present crisis furnish ten of the required hundred missionaries, and we have special pleasure in calling attention to the fact that two have already been accepted by the Society. One of these, Rev. J. M. Ure, sailed in November for Cuddapah, in South India, while the other goes as an artisan missionary to Central Africa early in the year. We believe that, at the present time, there are in our churches, and it may be in our Theological Hall also, some who are ready to give themselves to this work, and who only require a little enlightenment to enable them to decide. The harvest is abundant; it is ripe for the sickle; but the labourers are all too few. Who amongst us will go?"

In the Kensington Chapel News Sheet a friend writes as follows on the question of additional support of missionary work:—"I think there must be a goodly number at Allen Street who would very cheerfully give smaller sums than usually appear on the subscription list. Suppose, for instance, that 200 names could be set down for 1d. per week, and 100 for 1s. per month, what a respectable sum that would make! I am a great believer in the regular, systematic giving—the penny-a-week subscription; it gives the poorer members of the church a kind of individuality, like co-operation; every-

one feels they have a personal interest in all that is being done. The danger in most large churches is that the poorer or ordinary member loses his individuality. The wealthy or talented member, who has leisure, does the work and gives the money, and then we lose what in small churches is often the very backbone of their activities. Sometimes, I fear, we lose them altogether for want of an appropriate niche."

THE Oldham Road Independent Chapel, Manchester, celebrated its Christmas by having, on Sunday, December 27th, a Thank-Offering service on behalf of the Forward Movement of the Society. An earnest appeal was issued by the Rev. W. H. Towers and the Missionary Committee. The result was £8 2s. 9½d. as a special gift over and above the ordinary contributions to the Society.

A FRIEND in the South-West of London writes:—"It gives me pleasure to enclose a P.O. for 2s., which is the willing offering of my little Elsie for the Lord's work in your hands. She was moved by your story of the self-denial evinced by the little girl of whom you spoke when you addressed the Christian Band (Stormont Road), and having received this amount from one of our friends for an object I know she much desired, thought that she would rather give it for the Lord Jesus Christ's work."

IN order to increase the interest of the scholars in the Kensington Chapel Sunday-schools in the work of Foreign Missions, an organisation has been started among the young people. An inaugural meeting was held on Sunday afternoon, November 22nd, when an address was given by Rev. E. H. Stribbling on Madagascar. Illustrated lectures will be given during the winter months, and missionary literature regularly distributed to every member of the Band. A considerable number of missionary boxes and collecting books have been taken up by the scholars. The secretaries are Mr. E. Jarvis and Miss Margaret Lawson.

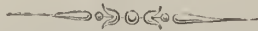
A WELSH minister, writing for N. Y. O. cards, says:—"I may tell you that our young men's prayer-meeting is so full of the missionary spirit, that they have determined to maintain a native preacher under my dear friend, the Rev. M. Thomas, Vizagapatam. The tide of missionary zeal is rising, and I look forward to a glorious time; may it soon dawn!"

IN a large town in the North of England there is a Sunday school worthy of special mention for the good help it has rendered since 1883 to the funds of the Society. The school has never been a large one in point of numbers, and to-day has perhaps fewer scholars on its roll. Prior to 1882, the school was doing nothing for Foreign Missions. The present superintendent, at that time the secretary, felt that the scholars ought to be interested in missionary work abroad, and suggested that something be done. He accordingly had made as many "green baize bags" as there were classes in the

school; those bags were to be known as "missionary bags." The enthusiastic secretary soon had the satisfaction of seeing every class apply voluntarily for its bag. That the missionary spirit was kindled, and has been kept aglow ever since, let the following figures attest. The "green bags" realised in

1883	...	£20	6	1	1888	...	£40	5	2
1884	...	20	0	1	1889	...	50	15	2
1885	...	27	5	11	1890	...	56	2	7
1886	...	32	4	2 $\frac{1}{4}$	1891	...	55	9	6
1887	...	37	0	0					

Or a total for the nine years of £339 8s. 8 $\frac{3}{4}$ d.! May the "green bags" flourish still more and more! It is hoped that the day is not distant when every Congregational Sunday-school in the country will have its missionary auxiliary, and with bag or box secure to the Directors of the London Missionary Society a large and constantly-increasing income wherewith to do "the Lord's bidding and work." Were that the case, the "Forward Movement" would advance with a swing.



BIBLE TEACHING ON MISSIONS.—II.

BY REV. J. F. B. TINLING, B.A.

"A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues."—REV. vii. 9.

THE scene around the last of the apostles was the rocky desolation of Patmos, but the opened heavens supplied the earthly lack of fellowship and of opportunity of service, in the prophetic visions with which the exile was entrusted for the universal Church. He had never forgotten the Master's command: "Go ye into all the world and preach the Gospel to every creature," nor the assurance of His perpetual presence, as the guarantee of guidance and success. Yet a world-ruling tyrant had interposed his will, and slain many of Christ's witnesses, and buried the one surviving apostle in the obscurity of his island-mines. "On the Lord's day," more than any other, would that loving and zealous heart feel its separation from the familiar scenes of communion and ministry; and just then did the Master of all spiritual assemblies open to him "a wide door and effectual," permit him to travel in spirit the course of Christian history, and show that, whatever willing hand was restrained from apparent service, the Church was being gathered to God and to eternal glory from "all nations, and kindreds, and people, and tongues."

The first of the words, used to designate the great harvest-field, meant more to Jewish ears than it does to ours. The Gospel's free invitation to the *Gentiles* (or nations) marked the greatest practical novelty of religion, and the furthest development of grace. But if revelation showed there was no barrier to the world's salvation in the will of God, it was still necessary to reckon with the will of man. The vision of the heavenly multitude assures us of the triumph of the

Gospel everywhere, because it is not more worthy of God's wisdom and grace than it is of man's nature and need. The four words which describe the composition of the Church in glory are (in the Greek) severally expressive of the resistance which the Gospel must overcome in turning men to Christ and to God.

Nation is thought to be derived from *custom*, and, in this view, it speaks of the *ethical* conservatism which always says "the old is better," and which unites alike civilised and savage people in their opposition to reform, especially the Divine reform, which would most radically and universally "change the customs" of society inherited from the venerable and mysterious past.

Kindred speaks of the tribal and family bond which, within a narrower sphere, is more tyrannical in its operation. In the enjoyment of our liberty, the growth of Christian centuries, it is difficult to estimate the claims of blood in the matter of religion; but the Jew or the Brahmin, who hears and desires to obey the voice of Christ, can tell us of the awful power of home, when it spends the resources of authority and affection in disputing the possession of the heart with God.

People often meant (in Homer) the subjects of a prince, and, at other times, an army; and so the word reminds us of the despotisms of the world, of which the people are at once the subjects and the agents. These, too, whether represented by Cæsars, popes, or "Christian" kings, would be unable to hold back the truth-seekers among their subjects, and even in their armies, from the standard of the meek and lowly but all-conquering King.

Lastly the *tongue*, or language, recalled the original division of the nations, stereotyped their local thought, and fortified their religion against all reforms but such as could be commended by their familiar speech. Pentecost healed for a day the confusion of Babel, with a precious but passing foretaste of an universal fellowship to come. Greek, and Latin, and Hebrew carried the Divine message through the civilised world. But, in the great modern age of missions, language has been the outer wall, strong and high, through which the servants of Christ have had to force their way. They have done it everywhere, and, by a Christian literature as well as homely speech, have taught every kind of tongue to join in the heart-language of the children of God.

The vision of the Patmos Sabbath is the reality of to-day, in respect to the triumph of the Gospel. But the work begun among all people must be continued on a scale worthy of our unequalled opportunities, and of the strength and resources of Christian lands. If only English Christians would put into this ever-successful work of the evangelisation of the world love, labour, and liberality, corresponding with what they spend at home, how great would be the multitude which, within our own time, we should see gathered to Christ from "all nations, and kindreds, and people, and tongues"!

**KWATO ISLAND,
THE NEW CENTRE OF MISSIONARY OPERATIONS IN
EASTERN NEW GUINEA.**

NEW GUINEA, the largest island in the world (if its near neighbour, the island-continent of Australia, be left out of account), still taxes to the full the heroism and fidelity of the European and Polynesian missionaries who are labouring for its evangelisation. In 1871, this Society sent forth its first contingent of workers, and, when New Guinea in 1892 is contrasted with New Guinea in 1871, we may well exclaim: "What hath God wrought!" The changes effected in the condition of many hundreds of the natives, and the progress already seen at the chief stations and some of the stronger out-stations, are, in themselves, ample reward for the expenditure of money, the valuable time and energy of consecrated men, and the loss of precious human life by which these results have been achieved.

The testimony of outsiders, some of them officials of rank and position, has usually been of a most emphatic nature. The work of the missionaries has most favourably impressed onlookers, and been commended in no measured terms. Indeed, the Mission has received their heartiest recognition and approval.*

There are fifty-three stations dotted along the south-east coast, a staff of six missionaries, over thirty South Sea Island teachers, and some twenty New Guineans. There are more than two thousand children under instruction, and between four and five hundred church

members; while last, but not least, the Rev. W. G. Lawes, the senior of the New Guinea staff of missionaries, during his recent visit to England, took through the press the whole of the New Testament in the Motuan dialect. All of which things are fraught with encouragement and promise for the future.

With men of the right stamp at the stations, New Guinea will gradually be brought under the influence of Christianity; but much remains to be done before that takes place. The island is so large, so much of its coastline is swampy and malarious, the natives are so diverse in habit, dialect, and general character, and are often so hostile to one another, that the difficulties in the way are stupendous, and can only be overcome by the exercise of much patience, tact, and self-denial. In certain districts the food supply is very precarious. The inhabitants of the Port Moresby district, for example, are dependent upon annual trading expeditions to the west, where, in exchange for pottery, supplies of sago are obtained. Other regions are fertile, and food is abundant.

The Mission is becoming more and more consolidated. Its boundaries are by friendly arrangement with other societies definitely settled, and arrangements are in progress for such a distribution of the forces as will bring all the out-stations under effective supervision, and yet keep the missionaries in touch with one another. The latest addition to the list of central stations is Kwato, which will perhaps become as well or even better known than Suau.

Suau lies at the eastern extremity of New Guinea. The

waiting, therefore, a few days at Port Moresby, I left in a small schooner, and worked up the coast to the westward, visiting most of the coast stations, also some others inland; but these, in consequence of the numerous swamps, are very difficult to reach. I was much pleased with the progress made, and with the changes wrought by the work that has been done. I thus reached Motumotu, where Chalmers is now residing, and with him visited a number of stations in that district, also some villages where no work has yet been done. At Moeave (?), up the Williams River, where scarcely any foreigners besides Chalmers have been, and beyond which no foreigner has penetrated, we found the natives very wild; but it is hoped soon to have a station amongst them. Chalmers is a grand missionary, and is as strong and active as ever, but the conditions of the work are now such that he needs to be duplicated or triplicated to meet the many demands."

* Quite recently a gentleman who had visited Port Moresby and Motumotu wrote in the following terms to his brother in England (to whose courtesy we are indebted for the use of the letter):—"I arrived at Port Moresby in the *Merric England* on August 28th, and on the following day went to pay my respects to the Governor, Sir William Macgregor, who received me very kindly. I had a long and most interesting conversation with him, and in fact found some difficulty in getting away. He spoke in the warmest terms of Lawes and his wife. His quiet, earnest, faithful, and persevering work was, Sir William said, deserving of the highest praise. He also referred to the admirable pioneer work that Chalmers has done, and said how fortunate the London Missionary Society was in having two such men who worked so well together. I had purposed going first to the eastward, but in consequence of the rough weather was unable to do so; after

natives of the district are extremely savage and degraded. Scenes of bloodshed and massacre are frequent. It was here, on the island called Stacey Island, that Mr. Chalmers began his New Guinea work, the thrilling incidents of which he has recorded in his "Work and Adventures in

hunt College has given to the great Papuan island. The former went out in 1888, the latter in 1890.

These two brethren have fixed upon the Island of Kwato as their headquarters. Samarai, or Dinner Island, had been chosen by Dr. McFarlane, and was with-



NEW GUINEA: AN INLAND VIEW FROM THE MOUNTAINS.

New Guinea." On his retirement, to undertake pioneering journeys in other parts of the island, the Suau district was left in the hands of Polynesian teachers. Now it is once more occupied by English missionaries—Messrs. Walker and Abel, two of the strong and earnest men that Ches-

out doubt the very best for mission purposes; but the British Government, which we need hardly remind our readers now rules over South-East New Guinea, requiring Samarai for Government purposes, an exchange was effected, and Kwato handed over to the Society. As

regards its fitness for becoming a central station, Mr. Abel reports :—

“Kwato is our own property. Every inch of it belongs to the Society. There is enough food and room here for a tremendous number of children, and we have no difficulty in getting the best of these independent young people to

ultimately be drafted into the Institution, there to be educated on a higher plane for native teachers.”

The two missionaries have decided to live together. They had to weigh the pros and cons of separation and union, which are summarised as under by Mr. Abel. After much thought and prayer they decided to settle



NEW GUINEA : TUPUSELEI, LOOKING FROM THE SEA.

leave their villages for the happier and brighter surroundings which we have come to introduce, and which they especially appreciate. Walker will be able to pick up the most promising boys and girls recommended to him by the teachers at the various stations, and hand them over to me. In this way we may confidently expect the very best characters will

together, Mr. Walker to give his time and strength mainly to the superintendence of the out-stations, while Mr. Abel attends chiefly to the head-station and to the training of teachers and other central work :—

“There were two courses open to us. One was to divide

this East End district into two, and for Walker to take charge of one-half, and me the other, working from different centres. The other course was the one we have adopted, to make one centre, and work the whole district together. A missionary settles in some central place with a tremendous district all round him under his superintendence. He places teachers—both South Sea Islanders and natives—throughout his district. He has two quite distinct and pressing claims upon his attention and time. He has first his head-station work. Here he has his schools, his students under training, his services, (in time) his translation work, his stores, and his business transactions with the Society to attend to. But he has as much again outside his head-station. Every village wants him, every teacher needs his supervision and advice; some his reproof and correction. If things are going ahead outside—there are new churches to build; there are school children to examine; there are honest, plodding, lonely teachers to cheer, often to doctor; there are church applicants to catechise and admit; and a hundred other smaller matters that need his attention. For both spheres of work special men are required. Where there is only one man in a district, half his work must always be at a standstill. If he goes away to visit his stations, his schools are closed, his students neglected, and everything must wait until his return."

Both missionaries are sanguine as to the issue. The arrival of the beautiful little lugger which the Niue people have presented to the Mission, and which has been called after them—the *Niue*—has greatly cheered the hearts of the missionaries. Mr. Walker writes:—

"Her working expenses will be very small and consequently I shall feel at liberty to go to a station, and stay, if necessary, four or five days, and thoroughly enter into the life and work of the place, whereas with the *Harrier* the fear of detaining an expensive ship has always effectually prevented me doing this. Moreover, the *Niue* is such a handy little craft, that we can get into all sorts of queer little nooks and corners where a big ship could never venture. With this little vessel at his disposal, one man can profitably devote the whole of his time to organising and advancing the out-station work; but the only way in which one man can be free to do it is for us to combine in the way we suggest."

Then, as regards the spirit of the men, we cannot forbear giving one or two more quotations. Mr. Walker says:—

"Personally, I have never felt more hopeful. Each day brings with it a keener sense of the high privilege of being engaged in this splendid enterprise. For anyone to pity us, on account of our being in New Guinea, appears to me in the light of my own feeling on the point simply foolishness. We are rather to be envied the great opportunity we possess of

doing good and of serving Christ. If any other occupation can bring greater happiness than this, it is more than I know of. I thank God I am a missionary. I can think of no higher earthly honour than this."

With like simplicity, candour, and freedom, Mr. Abel writes:—

"We start our joint work full of hope. We have undertaken a tremendous task, but in Christ's name and at Christ's command. We must succeed if we are faithful, and that we may be sincere in the discharge of every duty our responsible position involves we seek the continuance of your prayers."

With such a mission-field and such labourers, have not we who stay at home much reason for determining that we, too, will be faithful, will see to it that the needs of these and like-minded workers for Christ shall be upheld and strengthened by our sympathy, our prayers, and our hearty and generous support!



IN the death of Bishop Crowther, Africa has lost one of her noblest and most devoted sons. The late Bishop was a man of whom the entire negro race might well be proud. His simple Christian character and childlike amiability of disposition endeared him to all who knew him. Africans and Europeans alike. In C.M.S. circles he was well known, but all friends of missions are familiar with the story of the African slave-boy who became a bishop of the Church of England. We had hoped in our present issue to give an outline of his career, which suggests many interesting questions bearing upon the advantages and disadvantages of a native ministry; but in consequence of the pressure of other matter we have to defer this until a future number.

THERE is a report, but happily the report is open to serious question, that Monsieur Coillard, the superintendent of the work of the Paris Missionary Society on the Zambesi, has lost his devoted (Scotch) wife. Most sincerely do we hope that the report is untrue.

FRESH troubles have arisen at Maré. After the departure of Pastor Cru, who had been the cat's-paw used by the Roman Catholics for the expulsion of our missionary, the Rev. John Jones, Pastor Lengereau was appointed to succeed him. By wise and kindly dealings with the natives

of both parties—the large division that were living in the interior and the much smaller one on the coast—he had succeeded in effecting something like a reconciliation, and at the annual festival of the churches there had been a gathering of 700 members instead of the 72 who met on the previous occasion. Pastor Lengereau shortly after left the island for a season, but was preparing to return, when he received an astounding letter accusing him of being the author of the troubles which had broken out afresh in his absence through the manœuvres of a chief and of a Government schoolmaster, and, above all, blaming him for the measures he had taken towards the restoration, in conjunction with the Governor himself. This letter was written, on behalf of the Governor, by the Director of Native Affairs, who must have known full well that the disturbances which had caused him such anxiety in the past had all ceased after Pastor Lengereau's arrival. Whence this strange forgetfulness? The fact is, Pastor Lengereau's absence from the island was the priests' opportunity. Having, in the *present* Governor, a devoted supporter, they had induced him to write this letter, knowing that, having only been recently appointed to the post, he had but little acquaintance with the real state of affairs in the island. It is to be hoped that the Paris Committee will be able to enlighten the home authorities, and secure for Pastor Lengereau full liberty of action.

APART from the tyranny of local governors, it is clear that the Turkish authorities of Constantinople are determined to interrupt, and if possible destroy, much of the educational work carried on by the missionaries of the American Board in the Ottoman Empire. Reports have reached the Board that the Turkish Minister has notified the various Embassies at Constantinople that hereafter the holding of schools in private houses will not be tolerated. Any such regulation would strike a serious blow at educational work. Whether the Turkish officials will seriously attempt to carry out this regulation, or whether, in case the attempt is made, remonstrances of Foreign Powers will be unavailing, cannot as yet be determined. The guarantees which were given in the Treaty of Berlin would certainly authorise the interference of Great Britain and other Powers to prevent such a course. According to the terms of the "Capitulations" between Turkey and the United States, American missionaries have for a series of years been protected in the exercise of their profession as preachers and teachers, and it is not to be supposed that the United States Government will tolerate the placing of restrictions upon the rights guaranteed by these "Capitulations."

THE list of books published by the Japan Mission of the American Board during the five years from 1886 to 1890 inclusive, comprises thirty-four titles, several of them being volumes of from 400 to 800 pages. During these five years no less than 57,375 copies of these volumes have been

published, including one-half of the edition of a hymn-book which was published in connection with the Presbyterian Mission. Since it was commenced, the Japan Mission of the American Board has published 444,325 copies of different works, having 29,236,200 pages. This record is certainly something remarkable.

WRITING, after a visit to the hills above Sungtheu, in China, a missionary of the Bâle Missionary Society says:—"I wish our dear friends at home could for once see how quiet the chattering women become when we show and explain to them some of the pictures of the Saviour's passion. Many an eye becomes moist. The story makes on these heathen a very different impression from that which it produces on us who have heard it so often. It is almost inconceivable to them that 'the greatest of worshippers' should have suffered so much, and the fact of the resurrection they never venture to call in question, for it appears to them to be only the rightful reward for His innocent suffering and dying."

THE Rhenish Missionary Society's *Journal*, speaking of the Sumatra-Batta Mission, says it is divided into two very different sections. In the northern section, where the Toba dialect is spoken, and where there are fourteen head-stations and sixty smaller ones, there are scarcely any Mohammedans, and the power of heathenism is largely undermined. At Silinding almost all the people have accepted Christianity. In the southern section (four head and twenty-one smaller stations) there are about 2,500 Christians, eight times as many Mohammedans, and scarcely any heathen. In this southern section the fanaticism of Islam is seen and felt more than in any other part of the West Coast of Sumatra. But Christianity makes its way, especially at Bungabandar, and recently at Sapirok and Padang-Bolak. At this latter place a chief, who was also one of the principal representatives of Islam, has become a convert. The reports from the various stations recently received show that in some cases the people suffer very much at the hands of Islam. One missionary complains that the Mohammedan *hadji* is trying to pervert the young men from those good habits and customs which are to be found sometimes even among the heathen. Another says that, through the growth of Islam, his work has become much harder. But another tells of a village where all the Mohammedans, having no *hadji*, agreed to accept Christianity on condition of a Christian chief making reparation for wrong done. The reparation was made, and so Christianity was accepted.

EAST AFRICAN MISSION STATION, HOHENFRIEDEBERG.—On August 30th, 1891, a small chapel was opened. By previous agreement a horn was blown on the morning of the opening day, and soon a small procession of Waschambas from Mlalo was seen descending the hill. The great chief of the district, Si Kiniassi, was unable to come, but

twelve or fifteen of his people, clad in white, entered the chapel, and listened to the address delivered in Kisuahili, and interpreted by a native Christian into Kischamba. This hill-country of Schele has many villages with from twenty to eighty huts, perched often on high rocks like eagles' nests. Each village has its chief, but all these lesser chiefs are subject to Si Kiniassi. The people are expected to do work for this head chief.

MONTHLY PRAYER MEETING.

THE meeting in January was well attended and marked by much fervour. The next gathering will be on Monday afternoon, February 1st. From 4 to 5 p.m. of that day we should again like to see the Board Room of the Mission House, 14, Blomfield Street, E.C., filled with friends of the Society met to pray. Information from the Mission fields will be given.

IS IT I ?

"LABOURERS wanted." The ripening grain
 Waits to welcome the reaper's cry ;
 The Lord of the harvest calls again ;
 Who among us shall first reply :
 "Who is wanted, Lord ? Is it I ?"

The Master calls, but the servants wait ;
 Fields gleam white 'neath a cloudless sky ;
 Will none seize sickle before too late,
 Ere the winter's winds come sweeping by ?
 Who is delaying ? Is it I ?

Southern Christian Advocate.

CENTENARY OF FOREIGN MISSIONS.

A YEAR OF SPECIAL UNITED PRAYER.

THE Committee of the Baptist Missionary Society have arranged to hold a meeting for prayer every Thursday morning, from eleven to twelve o'clock, in the Library of the Mission House, Furnival Street, Holborn. It is intended that these meetings shall embrace all Evangelical missions. Representatives and friends of the various missionary societies have promised to preside or take part in the meetings. All friends of missions are cordially invited to attend.

The arrangements for February are :—

- February 4th.—Rev. A. T. PIERSON, D.D., of America.
 „ 11th.—Rev. JOHN SHARP, M.A., Secretary of the British and Foreign Bible Society.
 „ 18th.—Rev. WARDLAW THOMPSON, Secretary of the London Missionary Society.
 „ 25th.—Rev. Dr. JENKINS, Hon. Secretary of the Wesleyan Missionary Society.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

THE SITUATION IN CHINA.

WRITING from Shanghai on November 13th, the Rev. W. Muirhead was able to report that all things seemed to be peaceable and quiet in the interior. "However matters may be settled, there is no likelihood of war. The Chinese Government is being stirred up to suppress the vile and pernicious literature so long and so widely current in Hunan, and the province will no doubt be opened to foreign missionaries." The *Chinese Recorder* for November contains a translation of some ideas expressed by a Chinese preacher on "The Present Troubles in China and their Cure." The following is an admirable suggestion:—"Let us, then, seek a plan that shall settle the disturbances for all time—the plan that by settling one shall settle all. We cannot do better than that all the ministers of the Western countries at Peking, uniting in speech, request the Emperor of China to send one of his most intimate, greatest, and most faithful officers in person to the Western countries to examine fully the Roman Catholic and Protestant churches as to their rites, teaching, and books. On his return he should report faithfully all his views to the Emperor. Let the Emperor then send forth his Imperial decree, explaining the Roman Catholic and Protestant teachings and the meaning of the missionaries, and declaring it to all the people in the eighteen provinces. Then let this Imperial decree be engraved on stones, and placed throughout all the provinces—one in every yamen, college, private school, public hall, in every village, market town, and city, and one in every great ancestral hall."

HOW TO MASTER THE CHINESE LANGUAGE.

At the end of October, the Rev. E. Box returned to Shanghai from a five weeks' visit to the country. "My desire was to acquire greater facility in expressing myself in Chinese, and being right away from all foreigners, and living with my teacher amongst the natives, I felt myself making progress far more rapidly than in Shanghai, where English is so much spoken, not only by foreigners, but also by many of the

Chinese. During three weeks of my stay in the country I was living with my teacher in a Buddhist temple, situated at the top of one of the hills at Chapu, overlooking the Hangchow Bay, about 100 miles south of Shanghai. In this place I found many opportunities of getting amongst the people, and both in the town and in the country round about found they were most eager to buy my books, and receive the tracts I had brought for distribution. Of course my knowledge of the dialect was too limited to allow me to do much in the way of preaching, but I endeavoured, to the best of my ability, to make known to those I met the Gospel message. I found the people very friendly and anxious to hear, but even the limited experience I had made me realise how far away from their everyday thought that which we know as the spiritual was. Spirits many they believe in, but the idea of a spiritual life is a conception entirely foreign to their minds, as is, in most cases, the thought of that God who, Himself a Spirit, must needs be worshipped in spirit and in truth." When Mr. Box reached headquarters, the Rev. J. L. Rees started again for Sang-zo.

INDIA.

DIVISION OF TONGUES. THE Rev. E. P. Rice, B.A., feels much encouraged by the provision made by the Directors for opening up the new Mission at Chikka Ballapura. The political status of the town has been raised by the appointment of a sub-divisional officer, an "Assistant Commissioner"; and, unfortunately for us, the ground which Mr. Rice wished to secure for a mission-house has been taken by the Government for the new sub-divisional court. A reference to the map of the mission district will show that Chikka Ballapura lies close to the frontiers of the Kanarese and Telugu languages. It will, therefore, be necessary for one of the lay evangelists to learn Telugu, and the other Kanarese. Mr. Rice proposes to ask Mr. Hickling to study Telugu.

BERHAMPUR NEWS. "I FEAR Berhampur news has been sadly lacking in the CHRONICLE. We hope to do better in future. Here are one or two of our more recent encouragements.

"One festival day we were preaching at Khagra. One of our Christians—a recent convert—got into an argument with a Hindu, but was unable to answer him. One of our schoolboys (from a very bigoted Hindu family) stepped up and supplied the missing argument. The Hindu went away, if not convinced, at least silenced.

"The other day Miss Robinson was teaching a girl in a zenana. The girl's brother came in from school. When Miss Robinson gave the girl a Bengali tract, the boy took it up and said: 'No, you need not give her that; I have it. The sahib gave it to me yesterday at school. It is a very good tract. But I wish you would give my sister one like this every

week, then I could read them too; and you may be sure that I will take good care of them, keeping them all together!'

"I might add more, but I must put this away now. Letter-writing sadly runs away with work now. Still I feel sure that it is well for our friends at home to know what we are doing. It will help them to *know what to pray for*. And, indeed, we need your prayers. It is, indeed, as if we were face to face with a wall of thick darkness—a darkness that can be felt. No human words or work can pierce that, but only the light of God's own Spirit.

"Therefore, brethren, pray for us.'

"W. G. BROCKWAY."

TRAVANCORE NOTES.*

ON November 26th, at Zionpuram, in the Nagercoil District, took place the ordination of the Rev. S. Taraparattadime, who has now become the pastor of Zionpuram and three or four smaller villages around. The former pastor, Rev. J. Moses, has taken charge of the church at Tamereigulam. Dr. Sargood Fry led the opening exercises, Rev. J. Nathaniel engaging in prayer. The questions were asked by Rev. V. Moses, of Trevandrum, and Rev. A. L. Allan offered the ordination prayer. Rev. J. Duthie gave the charge, founding his remarks on Jeremiah xxiii. 29, and 2 Timothy iv. 2. Rev. V. Moses addressed the people, and Rev. J. Knowles said a few words. Rev. S. Taraparattadime has for more than thirty years been a worker in the Mission, and the appreciation of the people with whom he had lately laboured as an evangelist was shown by their gift of a Bible as a parting memento.—In Tittuvilei district, there is a movement amongst the Pariahs, who are begging the Mission to begin work at two or three centres, but funds are not sufficient. In villages there, where there are Christians, the people are exerting themselves in erecting new chapels, which are urgently needed.—A daughter of an evangelist lately went with her husband, who is a son of a C.M.S. catechist, to Mandalay, and a daughter of one of our pastors is just starting with her husband, who is a native pastor of the S.P.G., to Natal.—At Trevandrum, Neyoor, and Nagercoil, at all of which stations there are Y. M. C. Associations, the week of prayer, from November 8th to 15th, was kept by daily evangelistic meetings, chiefly by young men for young men. One evening the Nagercoil friends visited Neyoor, and another evening a deputation from Neyoor went to Nagercoil. The singing of the medical students added much to the attraction of many of the meetings. On the 25th, a social meeting took place at Nagercoil, when coffee was served, and there was singing with instrumental accompaniment. A very pleasant meeting was the result.—On November 24th a lecture to women was given at Nagercoil, on "Home Life." The lecturer was one of the

By Dr. Sargood Fry.

Seminary teachers, and there was a large attendance.— Five Seminary students were accepted as church members in December, and there are several more candidates.— Rev. J. Duthie reports that the Reading Room Evangelistic Services are not so well attended now as when the Hindu Tract Society was pushing forward its publications. This movement apparently has now died a natural death. Discussions at these services are now being raised in connection with the statements of the Salvation Army people, who say that the observance of the Lord's Supper and baptism is not binding. It is feared that many of the reports made by S.A. officers as regards "conversions" are not reliable, and *bonâ fide* work amongst the heathen is scarcely attempted.—The Madura American Mission has just sustained a great loss in the death of Rev. E. Yesudian, who died of cholera, after a few hours' illness. He was the second native Christian of South Travancore who received ordination, in recent times, from another mission, and it is an honour to our Mission to have given such a man to the Madura brethren. He was son of the late native missionary of Tittuvilei, and, in spite of great difficulties, he had won his way by patience and love to a position of great influence and was respected by all who knew him.

MADAGASCAR.*

THE WHIRLIGIG
"OF TIME.

THIS morning, a bright little boy, about six years old, was brought to me with a request that I would recommend him for admission to Mr. Richardson's very popular infant school. A strong argument urged in favour of his admission was that he is a grandson of Ramiandravôla. And pray who was Ramiandravôla? An officer who was a most bitter opponent of Christianity, and before whom the persecuted Christians often trembled. Indeed, among the people generally, his name became a synonym for cruelty and harshness. I remember once hearing my bearers speaking of some particularly acrid wild oranges growing near the coast as "Ramiandravôla's oranges." But education and Christian influences can change all that, and this bright-faced laddie, though sprung from such a stock, may yet grow to be a follower of Him who said: "I am meek and lowly in heart."

EAGERNESS
FOR
EDUCATION.

SPEAKING of the above-named infant school, it is pleasant to know we could with ease secure several hundred additional scholars, if only we had accommodation and teaching staff. Another indication of the appreciation of good teaching is that the Friends' Boys' School at Ambohijatovo is so full that no new scholars can be received.

* "Madagascar Notes," by Rev. W. E. Cousins.

CHRISTIAN
INFLUENCE
OF OUR
HIGH SCHOOLS.

I HAVE been more and more convinced since my return of the immense value of our high schools—I mean of the schools under direct and constant English superintendence. The whole school life is a moral discipline, and trains to habits of order, punctuality, and truthfulness. But, above all this, there is in these schools, as there never was to the same degree before, a direct and powerfully felt influence in favour of personal decision for Christ.

ENGLISH
PATIENTS
AT ISOAVINAN-
DRIANA.

WHEN the new hospital was planned, certain private wards were so arranged as to be available for Europeans; and within a few weeks of its opening several miners from the West Coast were received as patients. A few days since I heard of five or six being in the hospital at the same time. This is a great advantage to distressed, fever-stricken men, and has no doubt saved lives that were in great danger; but it also tends to promote kindly feelings towards mission work among a class of men who are not generally disposed to appreciate it. Some who recently left for the Transvaal have promised to try and raise a handsome subscription among their friends there.

CENTRAL AFRICA.

RISKS AT A
MINIMUM.

REFERRING to the return to England of the Rev. J. P. Southwell, Dr. Mather writes:—"There are risks certainly, but I can assure you they are at a minimum now to what they have been. Ladies safely travel along the path, and in some cases escape sickness altogether. For myself—and I think I can speak for my brethren—we feel disheartened at the unexpected breakdown of Mr. Southwell. The burden of the work is laid on us, and we appeal to you to send us men, and to send them at once."

SAMOA.

THE MISSION
BARQUE, "JOHN
WILLIAMS."

THE London Missionary Society's barque, *John Williams*, Captain R. Turpie, arrived at Apia, Samoa, on the 8th inst., after a cruise among the out-mission stations in the Pacific. The trip occupied eighty-one days from Samoa. Writing to Mr. T. Pratt, the agent for the Society here, Captain Turpie states that the voyage throughout was quite uneventful, all the mission people being landed from the ship without the slightest accident. The *John Williams* was to remain ten days at Samoa, and then sail for Niue, Savage Island, *en route* to Sydney. At Niue the vessel embarks the Rev. F. E. and Mrs. Lawes, who, on arrival at Sydney, will proceed on a holiday trip to England. The *John Williams* was expected at Sydney about Christmas.

Just before the barque visited the Gilbert Islands very severe weather prevailed, during which there were several tidal upheavals, the result, doubtless, of submarine disturbances. Tidal waves broke high over some of the islands of the group, causing great loss of life, and completely demolishing houses. At one island alone, the Rev. J. W. Hills, of the London Missionary Society, writes, no less than eighty natives perished. The track of the tidal waves is not known, but, as the Gilbert Group has suffered so severely, it is scarcely probable that other islands have escaped devastation, and further information is anxiously looked for.

NEW GUINEA.

THE Rev. J. Chalmers was very pleased with all he saw of the mission work on Murray Island recently. "I consider it ENCOURAGING TESTIMONY FROM REV. J. CHALMERS. in services and teaching the foremost of all our stations. At Mabuag we had a really good time. The teacher there is ably assisted by one or two South Sea Islanders and a lad trained on Murray. The 'May' meeting was a great success, although the money collected was not so much as on a former occasion, because 'no man got too much money this time. No got him shell, no got him fish.'"

AUTOBIOGRAPHY OF DANIEL, EVANGELIST.

I WAS born of heathen parents, in the year 1812, at a station named Kunnatoor, about six miles to the south-east of Pareychaley. By birth I am a Sudra. The Sudras in Travancore as a class have more or less constant relations with the native Government. On condition of rendering certain services to the Government, grants of compounds and paddy lands have been made to my family free of tax from time immemorial. These are held and enjoyed by the family, up to date, who render the required services. I think it may not be thought presumptuous on my part when I say that the family was respectable and well-to-do at the time of my birth.

I was sent early to the nearest indigenous school available, and acquired what may be called a primary education. As early as in my sixteenth year I was able to satisfy the Government of my ability to render such services as devolved on the family in connection with Hindu religious and charitable establishments.

Just about that time the pioneer-missionaries, Rev. Messrs. Mead and Abbs, began their missionary operations by establishing congregations and building churches in these parts. As a result of their untiring efforts, a small congregation was formed in the neighbourhood of my residence, named Kunnatoor, which still exists as a small congregation. A pious and able catechist, named Anbudian of Nagercoil, father

of Theophilus, evangelist, of Salem, was put in charge of the newly-formed congregation. Under the pastoral care of this remarkably devoted mission agent the congregation got on very well, and his self-sacrificing labours and example exerted a very powerful influence all around the neighbourhood. His labour of love soon attracted my attention too. Though previously I was opposed to Christians, ever since the advent of the aforesaid catechist a marked change was effected in me, and so I became a friend of the agents and Christians. Mr. Ashton, a Eurasian assistant-missionary, who had done excellent service in this district, and who had heard of my violent acts of oppression to the agents and Christians, on seeing me for the first time was very much surprised, and said he could not believe that a young man of my stamp would do so much mischief to Christianity. My attachment to the mission agents became so powerful that ere long, after thorough deliberation, I resolved to cast in my lot with them. This resolution of mine was at once communicated by the mission agents to the venerable missionary, the Rev. J. Abbs, who was only too glad to employ me as a teacher in the local school (Kunnatoor) in 1839. This excited the fury of my kinsmen to some extent, but, as no public profession of Christianity was made by me as yet, they did not persecute me much. But they and the neighbours, as well as the Proverticar and his accountants conjointly, made most strenuous efforts to induce me to leave the mission work and give my sole attention to the management of the family property, and of the performance of the services to the Government. Open refusal was made by me to conform to their views, even at the sacrifice of forfeiting the family property, including the serviceable lands. Vexed at the stern refusal, the Proverticar summoned me to his cutcherry the next day, publicly insulted me for keeping company with the Christians of low caste, and in the evening shut me up in that part of the prison allotted to low castes, a few of whom also were shut up with me to the night. After remaining in the prison for the whole night, I was released in the morning, and on representation to the missionary of the unjust act of the official, I was kindly appointed as an inspector of schools, so as to shield myself from the impending oppression and calamities of enemies around my native village.

Though the work of school inspection was really a promotion to me, yet I could not do it without realising my incompetency for such a responsible work. Accordingly I made up my mind to join the preparatory school at Neyoor, where I was readily admitted by Rev. C. Mead. At this time, as the bungalow at Pareychaley was not finished, Mr. Abbs' resident station necessarily was Neyoor. In Neyoor I had my boarding with the other Christian students. This was the commencement of a new career in my life. My relatives and others, seeing that I violated the rules of caste so publicly, naturally concluded that I had become a convert to Christianity. They were highly vexed and exasperated at

this step ; but as I was under the immediate protection of the missionaries, they could not easily offer me any violent opposition. But I am sorry to say that my eldest sister, being overcome by grief and mortification at my becoming a Christian, put an end to her life by committing suicide.

During my course in Neyoor I was very kindly treated, not only by the missionary benefactors mentioned above, but also by the medical missionary, Dr. Ramsay, who, seeing that the stipend allowed me was inadequate to meet my expenses, graciously paid me something extra every month out of his own pocket. After receiving two years' training there I came back to Pareychaley, and immediately made a public profession of Christianity through baptism, also on the self-same day I was admitted into church-fellowship. Mr. Abbs considering that my stay nearer my native place would give my relatives opportunities of persecuting me, sent me to take charge of Irumbil congregation, which is about fifteen miles to the north-west of Kun-natoor. I must here gratefully acknowledge that I received an exceptionally kind treatment from all the mission agents of the day. The Sudras as a body, including officials of low standing, spared

no pains in attempting to draw me away by persuasion, entreaty, remonstrance, and threats. But, I am thankful to God that, by His sustaining mercy, I was enabled to bear all opposition. The next sphere of my labour was Amaravilei,

where I was doing the work of God successfully for a considerable time. Considering that married life would help me on in my work, I now married a young woman of a lower caste and settled myself at Pareychaley, near the missionary,

where I live up to this time. Subsequently the district was divided into eight divisions for the purpose of securing efficiency in work, and Pareychaley division was assigned to my pastoral care. Along with the onerous duties of superintending the division, I took an active part in the working of the district in general, such as securing lands for mission purposes, superintending building works in connection with the bungalow, &c. The chapel work at Pareychaley was entirely committed to my care. In the time of Rev. S. Mateer I was, at his recommendation to the Travancore District Committee, raised to the grade of an evangelist, and continued in charge of a division. During the time of the Rev. G. O. Newport the western division of the district was assigned to my care, and I continued in that work until 1881, when the Rev. J. Emlyn, seeing the declining state of my health on account of old age, put me in charge of the congregation of Pareychaley. In 1889, feeling my incapacity for responsible work,

I retired from active service on a fair pension, for which I am grateful to the Mission.

A retrospect of my career gives me great pleasure and satisfaction. I am happy to say that, through my untiring



OLD DANIEL.

efforts, a good many congregations were formed, and many brought to the feet of the Saviour. Some of the caste Hindus, too, were converted to Christianity through my labours, a few of whom left for other places, a few apostatised, and one, named Adam Pillay, a Sudra, whose grave is still to be seen in the graveyard at Pareychaley, died a believer while in mission employ. A son of a rich and influential Tassildar of this neighbourhood, named John Christian, was converted to Christianity through the religious teaching that he received from me in his younger days.

I am now seventy-nine years old; being very weak, I am confined to bed. Having committed myself, and all my concerns, to the unmistakable guidance of the Almighty, I am patiently looking forward to the end. "Let me die the death of the righteous."

PALPANABH'AM DANIEL.

Pareychaley, Travancore, S. India.

WOMAN'S WORK.

LETTER FROM MISS COX TO HER FRIENDS IN AUSTRALIA.

ADELAIDE HOUSE, SALEM, S. INDIA.

MY DEAR FRIENDS,—I want you to know about the starting of my first school for girls in Salem, for I think it may interest you, and you may wish to help that school in some way. . . . We found a fine central position in the heart of the town, in a part occupied chiefly by the silk-weavers, and near the Brahmin street; but there was no place there that you could have imagined could be used as a school-house. However, opposite the principal temple, with its striped red and white walls and carved stone images, was a sort of broad, elevated, covered verandah (as I daresay you would have called it), entirely open in front and half of the sides, but rather dark at the back. The tiled roof was supported in the middle and in front by dark wooden pillars carved with hanging bunches of banana fruit, and the innermost part was three or four feet higher than the rest, with steps leading up to it. On each side opened one tiny room with a window about the size of this sheet of paper. The whole place was what is called a "choultry," or rest-house for poor travellers, and belonged to a Brahmin, who had probably built it as a work of merit for the accommodation of visitors to the temple festivals. The place did not seem to be used now, and was dirty, and had building materials and heaps of dry mortar piled up on the floor. This, then, was the appearance of my school premises when I first viewed them. While we stood there talking over the *pros* and *cons* of renting this place, a crowd had gathered round discussing our probable intentions, and from the crowd stepped a man who said he was the owner of the place, and would let us have it *rent free* for use as a girls' school, if we put it and kept it in repair! This was a great thing, to be

saved all rent, and we determined to take it for the purpose named. A few days after this, I went with a young native Christian, whom I had engaged as headmaster, to again look at the place and see what must be done before we could use it. This was on a Tuesday, and we determined to open the school on the following Monday. We decided that we must have the building-stuff removed, have it cleaned and white-washed, have tatties (bamboo blinds) made to hang in front and at the sides to shut off the sight of the busy street, have a portion of the roof repaired, &c., &c. We must also get split bamboo mats for the prospective scholars to sit on, a blackboard, a chair and table for the headmaster, and a stool for the second master.

The next day, the owner of the place and Samuel, who was to be headmaster, appeared at the bungalow in great perturbation of mind. The temple authorities and other Hindus were very angry with the owner for letting me have it for a mission school, and wanted to make him withdraw his promise. The man seemed frightened rather, but inclined to be brave, and did not demand rent as I felt he was going to do. But he wanted me to have a signed agreement between us, stating the terms on which I was to occupy it, and promising to keep it in order for a certain number of years. This frightened me a little, but seemed reasonable enough, and so in a day or so two documents in Tamil were drawn up on Government stamp paper, and signed by me and him, and both witnessed. . . .

Monday, the 15th, was a day begun with very earnest prayer on my part, for I felt it would be an anxious day at the best. When I drove up in the bullock bandy to the place, I found to my relief that the rubbish had disappeared and the place looked fairly clean. It was crowded with people—Brahmins and others—who had come to quiz and see how we set about our new venture. There is a Tamil proverb, "Crooked at first, crooked throughout," and I most earnestly desired that it should be a *straight* beginning. The men and passing school-boys crowded the place so that I could scarcely see all my little girls at first, but at last I saw *five* little bodies sitting on their strip of matting along the wall. All day long, people came and went, and there was no way of keeping them out, nor would it have been wise to try and do so, for that would have angered them. By the evening of that day, the conductress had brought twelve girls, on Wednesday there were twenty-five, on Friday over forty, and at Saturday morning school we had the names of fifty-two little Hindu girls down on our list! Now, is not that splendid? They were all weavers' children. The proud, clever Brahmins stood aloof. On Friday, two pretty Brahmin girls were brought, but there was such an outcry among the neighbours that in fifteen minutes they were taken away again! So much for caste prejudice. Never mind. In a month or two I shall have Brahmin girls. . . .

The school hours are from eight to eleven and two to five, and on Saturdays a *half* holiday only. I go every morning

and see what they are doing and hear the elder ones read, and give them a little dictation, and the four or five most nimble-fingered girls have begun a patchwork coverlet made of the numerous pretty pieces sent in various boxes from Australia. Even the Tamil headmaster cannot always make himself understood by these children, who speak the weavers' *patois*, and he has had to learn a regular vocabulary for "Stand," "Sit," "Don't talk," etc. There is one tiny creature in the infant standard named Râmi who is most dreadfully afraid of me. It seems as horrible for me to have a white face as it does to little English girls when they first see a black man. When all the other children stand up and make "Salaam" to me, Râmi sits quite still and turns her face right round to the wall. She ran away once, but is gradually getting over her fright.

Please remember my school in Salem, and pray that it may succeed and grow strong in numbers, and that all the girls who come may learn to know something about Jesus Christ.

LOIS A. COX.



PERSONAL ITEMS.

CHINA.—The Rev. M. H. Wilson reached Canton on October 30th. "The first Sunday was the day for the monthly visit to Fatshan, and as we walked through the narrow streets there in single file, we were objects of intense interest. The salutes which the Chinese gave us were not after their usual politeness, but I am becoming accustomed to them now, and do not mind them. I find Mr. Pearce's name honoured wherever I go, both missionaries and people praising him very highly."—Miss Halley, accompanied by her mother, arrived at Shanghai from Australia on November 14th. Her training and experience in hospital work will open up much useful work among the natives.—Miss Browne, of the same Mission, will shortly be severing her connection with the Society, on the occasion of her marriage. Miss Alice Rea, of Sydney, has been appointed to take her place.—Dr. Davenport, writing on November 24th, was back in Hankow safely, and hoped to go on to Chung King in two days. Mrs. Wilson was going up with them.—Mr. Terrell expected to reach Shanghai on December 28th.—Dr. Roberts, availing himself of the presence in Tientsin of a young medical missionary, took a much-needed change to the sea coast town of Chefoo, accompanied by his sister, who also was run down in health after the strain of passing her last examination in the language.—Dr. Chalmers has just returned from the preliminary meeting at Shanghai, of the revisers of the Chinese Bible, appointed by the recent

Missionary Conference, and is settling down to the important work to which he has devoted the evening of his days, and the ripe Chinese scholarship that so well fits him for it.

INDIA.—In November the Rev. G. M. Bulloch made a tour "eighty miles round" in the district of Almora, having been to Hawalbagh, Takula, Bageswar, Sani Udhyar, Baus, Ganai, and home by Daulchina. He met with all sorts of treatment—cold, warm, and indifferent—and perhaps the strangest of all was to find that some of Jai Datt's relatives, whose village he visited, were very confidential, one young man expressing his almost readiness to come out. At Sani Udhyar the people are very anxious for the missionaries to open out work. It is rather distant from Almora and difficult of access, but a good centre for work.—Mrs. Goffin, wife of the Rev. H. J. Goffin, of Kadiri, was taken seriously ill in October with enteric fever, and will have to leave for England with her baby in March next. "After that, if it please God to give me health and strength," adds Mr. Goffin, "I hope to set to and give two years' good work to this terribly benighted and degraded district."—The Rev. T. E. Slater landed at Madras on December 13th, and proceeded to Bangalore a few days later, without having, we regret to say, derived the benefit that was looked for from the voyage. We shall hope to receive a better report after he has settled down at his station.—The Rev. Mr. and Mrs. Thomas, of Vizagapatam, sustained a great bereavement immediately on landing at Madras. Their baby died of dysentery about half-an-hour after reaching the house of the Rev. M. Phillips. Mr. and Mrs. Thomas reached Vizagapatam on December 5th, and were very much cheered by the pleasant welcome given them at the landing stage by our native Christian and Eurasian people, as well as a number of non-Christian Hindus.—Miss Jagannadham, recently appointed by the Government to be head of the Cama Hospital, Bombay, is the daughter of our native ordained missionary at Vizagapatam (the Rev. P. Jagannadham). She studied at Edinburgh, and is the first Indian medical lady who has ever left this country to take up such a prominent position in India.—The Rev. J. Duthie writes that the Nagercoil Seminary has been recognised by the Madras University as an Institution teaching up to the Matriculation Examination, which will mean additional expenditure on both teaching staff and buildings. In another letter Mr. Duthie tells us: "A little time back we had a letter from the superintendent of the Sunday-schools in connection with Dr. Dale's church, just to inform us that they had arranged to pray for us by name for three months. How precious to us missionaries to know this! It is by prayer surely that our work is to prosper."

AFRICA.—The wife and children of the Rev. J. T. Brown, of Kuruman, are coming home, Mrs. Brown having been

seized with a severe attack of illness four months ago, which showed alarming symptoms. She has first had to undergo treatment at the Kimberley Hospital to enable her to stand the voyage.—Dr. Mather writes that Miss Mawson (now his wife) performed the journey into the interior with remarkably little illness. The Doctor himself was less fortunate. He left Niunkolo on July 11th for the purpose of meeting his bride, and arrived at Karonga's on the 26th of that month. He was unavoidably detained there for five weeks, owing to an accident to the s.s. *Domira*. They, however, met at last at Blantyre on September 15th, and were married on the 25th, first at the Residency, Zomba, by H. H. Johnston, Esq., H.M. Commissioner, and, later in the day, at Domasi, a sub-station of the Church of Scotland Mission, eight miles distant, by the Rev. Dr. Scott.—The Rev. J. P. Southwell, who was ordered home from Central Africa on medical certificate before he had reached his destination, the doctors pronouncing him unfit to return, is thinking of taking a pastorate at home.

SOUTH SEAS.—The Rev. W. N. Lawrence, of the Hervey Islands, was proposing to send his wife to Sydney for medical treatment in December, not expecting her back at the earliest until the *John Williams* is due in April or May.—The *John Williams* was expected at Sydney by Christmas with the Rev. F. E. Lawes on board, *en route* for England.—“At last we have Russian influenza,” reports Dr. Davies, of Savaii, Samoa, November 23rd. “Mrs. Collier, the very worthy but delicate wife of Mr. Collier, Wesleyan missionary, succumbed after a relapse. Foreign residents in Apia are falling victims, and whole villages of Samoans are prostrate. I had a sharp attack myself, but to-day managed to continue dispensing for seven and a half hours. Nearly every case was *la grippé*.”

BRITISH GUIANA.—The Rev. J. L. Green and his wife and daughter had a very rough passage out. One specially sad event occurred on the Saturday after leaving port. A first-class passenger, in a violent lurch of the ship, was jerked overboard into the sea and lost. He was a tall man, but was thrown violently against the rail, and, losing his balance, fell over. In his fall he seized the wire netting, but it gave way and he disappeared. Nothing more was seen of him. To add to the tragic character of the event, his wife was eye-witness of the accident. On Mr. and Mrs. Green's arrival at their station they were welcomed with great jubilation. Sunday-school children lined the road, and crowds of men and women hemmed in their conveyance on all sides. Alighting, they were borne in triumph to their house.

MEDICAL MISSION WORK IN THE URAMBO DISTRICT.

WHAT HAS BEEN DONE IN TWELVE MONTHS.

IN the last annual report of the Society, we read:—
“At length, after many sorrows and bitter disappointments, the Central African Mission appears to be thoroughly established, and with sound expectations of permanent and successful work. Alike at Urambo and at the Tanganyika stations, the prospects are brighter than they have ever been before.”*

We have now the pleasure of following this up with a communication from Dr. G. A. Wolfendale, in which he gives an account of his first year's connection with the Urambo Mission. “When,” he writes, “I look back, I feel full of thankfulness to God for all His goodness, and for all the blessings vouchsafed to me.”

Dr. Wolfendale has selected Kilonguli, situated on a hill three miles from Urambo, as the site for his own residence. Prior to going there he occupied temporary premises at Urambo, and treated a great variety of cases from far and near, averaging ten to fifteen per day (Sundays excepted). Even native doctors came to him, some for treatment, and others bringing their own patients. Many of the people in their ignorance scarcely know what thankfulness is, but our friend has been cheered and stimulated by the thought: “Done to one of these, done to Me.” “In my own mind,” he adds, “I feel convinced that our work is not in vain.” He has not, indeed, been entirely without manifestations of gratitude on the part of his patients, and those who have shown gratitude have been in thorough earnest.

“I will give you one instance. Some few days ago a poor old man came to me with a tumour which was giving him a great deal of pain, and gradually weakening him, bringing away his strength. I operated, and thus relieved him, and the poor fellow fell upon his knees and elbows, and with clasped hands and tears in his eyes, and a face full of gratitude and love, expressed in his native tongue his gratitude. I said to myself: ‘Well, if only I see the spirit of thankfulness thus shown once a year, I shall feel rewarded.’”

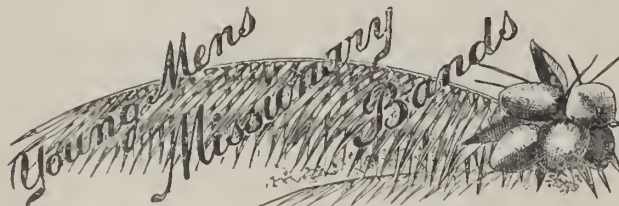
Although he has had under his care the ruling chieftainess, as well as her sister, and several head men of different villages, who have made presents of goats, fowls, and sheep, the doctor has not yet been able to realise his ambition of making the Medical Mission self-supporting, nor is this to be wondered at. In the meantime he is seeking to raise £30 annually among his own friends for this purpose, and is generously adding a substantial amount from his own purse. Of the work generally he says:—

“And now I must tell you a little of my work here at Kilonguli. I came over here in May. During May, June, and July I was busily engaged superintending the

* In the same report will be found a lengthy decennial review of the Mission as a whole, by the Rev. D. P. Jones, which will be found to be very helpful by those who desire to have the history of the Mission before their minds.

building of my temporary house, which I have so constructed that it will form a good hospital, having a central ward capable of containing six beds, a private ward at one end, and the dispensary at the other. There is a verandah where the patients can assemble. Already the average number amounts to ten per day. I have also several out-patients in the villages round about. My house and premises completed, I started a small cottage hospital, consisting of twelve small native huts, which I am erecting at my own expense. Two are completed and occupied by patients. They bring their own food, and I allow them 'one wife only' to live with them, who cooks their food and looks after them. I am glad to say that several of my men are living on the compound, having built their own houses. I think I told you I am working entirely new ground, living in the midst of a splendid and loving people, although poor, ignorant, and superstitious heathen. I love them dearly, and I feel convinced they love me. Here in this district alone there are hundreds of people just waiting to be taught and enlightened."

By the same mail we learnt from Mr. Shaw, under date October 21st, that he had just moved into his partly restored house. He anticipated that the building would be finished before Christmas, though the store-rooms might be delayed a little longer.



THE meetings for February of the London Band will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., commencing at 7 p.m., on—Friday, Feb. 5.—Letters from Missionaries, received by the members, to be read.

Friday, Feb. 19.—An address by the Rev. J. E. Newell, of Samoa, entitled "Our Native Ministers: how we train them, and what they do."

THE Young Men's Missionary Band of the Manchester and Salford Auxiliary has recently issued its first report. This Band was inaugurated on October 20th, 1890. The number of members at that time was seventy. At the close of the session there were one hundred. After the inaugural meeting there were seven ordinary meetings, at which lectures were delivered by missionaries and others, and papers read, followed by discussions.

It is earnestly hoped, that in a little time the Band may be in a position to offer to give addresses in Sunday-schools; but at present many of the members are so fully engaged in various forms of Christian work that they have not been

able to undertake this. The greatest difficulty they have had has been the want of a suitable room in a central position. At first they met in Roby Schools, but when these were no longer available, friends at Knott Mill most generously provided a meeting place. But the Young Men's Band will hail with delight the day when the Congregational Memorial Hall of Manchester is opened, and they can find a comfortable home under its hospitable roof.

The Committee earnestly ask the pastors of churches and the superintendents of Sunday-schools to urge the young men, over whom they have any influence, to join the Band, that they may become interested in this all-important question, and enlist the sympathy and aid of others; and they give a cordial invitation to young men to join them, and promise them a hearty welcome. The subscription is only sixpence per year.

ANNOUNCEMENTS.

DEPARTURES.

MR. THOMAS JOHN BURTON, M.B.C.M., appointed to CENTRAL CHINA, embarked for SHANGHAI *en route* for HANKOW, per steamer *Oceana*, January 8th.

THE REV. J. D. HEPBURN, returning to PALAPYE, Bechuanaland, South Africa, embarked at Southampton for CAPE TOWN, per steamer *Mexican*, January 9th.

THE REV. THOMAS INSELL, returning to BENARES, North India, embarked for BOMBAY, per steamer *Clyde*, January 14th.

BIRTHS.

THOMSON.—November 14th, at Hong Kong, China, the wife of Mr. J. C. Thomson, M.A., M.B.C.M., of a daughter.

LLOYD.—November 24th, at Palapye, Bechuanaland, South Africa, the wife of the Rev. Edwin Lloyd, of a son.

JOSELAND.—December 11th, at Chiang-Chiu, South China, the wife of the Rev. F. P. Joseland, of a son (Arthur Noel).

MARRIAGES.

MATHER—MAWSON.—September 25th, at the Residency, Zomba, East Africa, by H. H. Johnston, Esq., Her Majesty's Commissioner; also at the Church of Scotland Mission, Domasi, near Blantyre, by the Rev. Henry E. Scott, M.A., L.R.C.P. and S. Edin., Charles Benjamin Mather, L.R.C.P. and S. Edin., of Kawnibe, Lake Tanganyika, to Henrietta Sarah Mawson, daughter of Mr. Henry Mawson, of Forest Gate, E.

LUCAS—EARP.—December 14th, at the Congregational Chapel, Davidson Street, Madras, by the Rev. Edwin Lewis, the Rev. Bernard Lucas, of Bellary, South India, son of Mr. Albert Lucas, Edgbaston, Birmingham, to Mary Jane Earp, daughter of Mr. Ambrose Earp, Vyse Street, Birmingham.

DEATHS.

McFARLANE.—October 18th, at Chi Chou, North China, Elliott, son of Mr. Sewell S. McFarlane, L.R.C.S., L.R.C.P., aged ten months and three weeks.

THOMAS.—November 27th, at Madras, South India, Elizabeth, daughter of the Rev. Morris Thomas, of Vizagapatam, aged eight months and three weeks.

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All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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